

# The defensive lecture on the Sunnah of Muhammad

المحاضرة الدفاعية عن السُنة المحمدية

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#### Translator's introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (The defensive lecture on the Sunnah of Muhammad -PBUH-) by (Mohammed Aman Al-Jami) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

# Responding to Lecturer Mahmoud's suspicions one by one

## سِسْمِ ٱللهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ 1

All praise is due to Allah. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allah from the evils of our own souls and the wickedness of our deeds. He whom Allah guides, none can misguide, and he whom He misguides, none can guide. I bear witness that there is no god but Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him. Then, Allah says in His perfect revelation:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."[At-Tawbah: 128]

This mercy and compassion with which Allah described His Prophet are embodied in His merciful instructions and wise directives. Among these instructions is informing him of some of the unseen matters that Allah informed him of, because he does not speak from his own desires:

"Nor does he speak from [his own] inclination. It is not but a revelation revealed, Taught to him by one intense in strength –"[An-Najm: 3-5]

The Prophet (peace and blessings of Allah be upon him and his family) said, speaking of such dark times that Muslims are experiencing today: "Islam began as something strange and will return to being strange, so blessed are the strangers." He explained the strangers by saying: "They are the ones who will correct what people have corrupted of my Sunnah." In another narration: "They are the ones who will correct when people have become corrupt." He also said in the hadith of Abu Hurairah in Sahih Muslim: "At the end of time, there will be liars and

<sup>&</sup>lt;sup>1</sup> In the name of Allah, the most gracious, the most merciful

<sup>&</sup>lt;sup>2</sup> It is narrated by Abu Hurairah, may Allah be pleased with him, and the hadith is authentic. It was included by Muslim in his Sahih.

<sup>&</sup>lt;sup>3</sup> It was narrated by T. Al-Fitan (3) and Al-Iman (3) and by Imam Ahmad in his Musnad 73/4 from the hadith of Abd al-Rahman ibn Sunnah, may Allah Almighty be pleased with him.

<sup>&</sup>lt;sup>4</sup> It is the same reference as one before.

impostors who will bring you hadiths that neither you nor your fathers have heard. Beware of them, lest they lead you astray or tempt you." The reason this news is a blessing is that when a person is surprised today by some of the bold views of atheists who attack the religion of Allah revealed from heaven—and the path He has chosen for humanity—they attack him with utmost impudence and audacity, while those who are capable of suppressing these views and stopping them remain silent and do not rise up out of jealousy for the religion they profess. In such a situation, a person remembers this truthful news. So do not be too surprised, but rather increase your faith upon faith, and certainty upon certainty in this religion and in the One who sent it down and to whom it was sent down. Unfortunately, we were surprised in your city (Atbara) by a violent attack against the teachings of Islam by the so-called (Mahmoud), in which he addressed the basic elements of this religion in his lecture, in which he was able to bring out everything he had in his quiver with complete frankness and impudence. Due to the many atheistic points that came up in his lecture, I have recorded on these pages what I recalled for fear of forgetting, so that we may discuss them point by point and refute his suspicions, one by one, seeking help from Allah Almighty.

<sup>&</sup>lt;sup>5</sup> It is narrated by Muslim Al-Imara (10) Al-Fitan (83) and Ahmad in his Musnad 346/3 from the hadith of Abu Hurairah, may Allah Almighty be pleased with him.

# The first suspicion: A person's spiritual elevation and advancement through spiritual exercises and seclusion.

One of the most dangerous things he said - may Allah guide him - is his saying that the servant ascends until he is called by the unique name (Allah) under the pretext that he rises and ascends spiritually through spiritual exercises and seclusion, so he ascends to the degree of divinity and lordship, and at that time it is permissible for him to say he is (Allah)

"Exalted are You, [O Allah]; this is a great slander"? On. This point is the cornerstone of his call, and it is his first and last goal, because by virtue of it he can drop all obligations from people and man becomes absolutely free, not subject to commands and prohibitions, and this is what he wants and calls for. And other than that of the many points that you will hear, all of them are unintended means, except that in his call to this point he followed the path of evasion and obscurity from people, and he was flying in distant atmospheres that the common people do not understand, and the poor (Mahmoud) missed that if man reaches that stage and is called (Allah), that does not stop at the absolute freedom that (Mahmoud) witnesses with the fall of the obligations of religion only, but it is Worshipped because Allah is the deity who is worshipped, and thus he involves himself in the mire of polytheism without realizing it.

<sup>&</sup>lt;sup>6</sup> Sheikh Muhammad al-Jami mentioned the verse as a quoted from the Qur'an in the context of his speech because it expresses in itself the objection to Mahmoud's speech.

# The second suspicion: The prayer is not obligatory for the elite of the Gnostics, according to the expression of the atheists.

The second point: The exemption of prayer for the elite of the Gnostics, as the atheists put it. Those whom Mahmoud calls the Gnostics—who are in fact the ignorant—would proceed gradually in this matter as follows: One of them would first claim that he had reached a stage where he could ask his Lord for permission to pray in Mecca or Medina, and Allah granted him permission. He would then sit during the prayer times, claiming that he was praying in one of the two holy mosques. If he were certain that people had accepted this initial stage, he would announce that prayer was completely exempt for him. However, Mahmoud, due to his boldness and his belief that the atmosphere was clear and receptive to all that was thrown at it, declared the final stage immediately, without any gradual progression. Naturally, anyone with a shred of faith in his heart and even the slightest knowledge would not doubt that this method has no connection to the guidance of Muhammad (peace and blessings be upon him and his family and companions). As everyone knows, the Prophet (peace and blessings be upon him) led his companions in prayer both while traveling and at home. He led them in prayer at Mina, Muzdalifah, Arafat, and between Mecca and Medina. It is not known that he ever said this to his companions. "Pray here, and I will pray in Mecca or Medina if he is outside of them." He is the master of the children of Adam. The Prophet (peace and blessings be upon him) was very careful about prayer, and the delight of his eyes was in prayer. He (peace and blessings be upon him and his family) ruled that anyone who neglected prayer was an unbeliever, as he (peace and blessings be upon him) said: "The covenant between us and them is prayer, so whoever abandons it has disbelieved." He also said: "Between a man and disbelief and polytheism is his abandonment of prayer."8 This is because he has severed his connection to Heaven, for prayer is the connection between the servant and his Lord, and that is why it is called prayer. If we were to cite the Quranic verses that explicitly indicate that prayer and humility in it are among the attributes of believers, and that they imply that the one who abandons it is not a believer, if we were to do that, our discussion would take a long time. Among those many verses are verse 3 of Surat Al-Bagarah:

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾

<sup>&</sup>lt;sup>7</sup> It was narrated by Ahmad in his Musnad 346/5 from the hadith of Buraidah al-Aslami, may God Almighty be pleased with him, and from this source it was narrated by al-Tirmidhi, Faith (9), al-Nasa'i, Prayer (8), Part of Iqama 77.

<sup>8</sup> It was narrated by Muslim, Iman, Hadith No. 134.

"Who believe in the unseen, establish prayer, and spend out of what We have provided for them,"

And verse 3 of Surat Al-Anfal:

"The ones who establish prayer, and from what We have provided them, they spend."

And verse 2 of Surat Al-Muminun:

"They who are during their prayer humbly submissive"

The three imams, Malik, Al-Shafi'i, and Ahmad, agreed on killing the one who abandons prayer after being asked to repent. They differed, however, on whether he should be killed as a punishment or for disbelief. There is no known disagreement among Muslims, past and present, that one who denies its obligation and claims that it is no longer obligatory is a disbeliever and outside the fold of Islam. It is unfortunate, indeed deplorable, that a person today pretends that prayer is no longer obligatory for him, and then he is able to gather people in several cities and clubs to spread his atheistic ideas without effective resistance from those who hold authority and power - may Allah guide them and lead them to the truth - for we belong to Allah and to Him we shall return. It is fitting for me to mention to you on this occasion the story of Al-Ja'd ibn Dirham, who was killed in the era of Al-Taabiein<sup>9</sup> after the scholars of the Taabiein issued a fatwa declaring him a disbeliever. He did not say, "I am Allah," nor did he issue a fatwa permitting that, nor did he abandon prayer, nor did he challenge the Zakat. So what did he do? What exactly happened was that the man claimed that Allah did not speak to Moses directly and did not take Abraham as a friend. Yet, he attended the Eid prayer ground to pray with the Muslims. The emir of the town, Khalid ibn Abdullah Al-Qasri, delivered the Eid sermon, concluding his sermon by saying, "O people, sacrifice. May Allah accept your sacrifices. I am sacrificing Al-Ja'd ibn Dirham because he claimed that Allah did not speak to Moses directly and did not take Abraham as a friend." So he descended from the pulpit and slaughtered him. I have related this story to you so that you may understand the difference between our faith and their faith, our zeal and theirs, their sound defense and our unsupported claim.

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<sup>&</sup>lt;sup>9</sup> The followers of the prophet's -peace be upon him - companions

# The third suspicion: Zakat is a temporary legislation that is not suitable for our current era and the other suspicions surrounding it.

The third point: The Zakat Discussion: Mahmoud believes that zakat, with its fixed amounts, is a temporary legislation suitable for the early, limited eras, and therefore is not suitable for this advanced, developed era. Rather, we must advance in this era to the spirit of Islam, which is socialist justice, and thus prevent individual ownership and allow all people to share in the earth's bounty... This is the gist of his words. In fact, Mahmoud sees no difference between human conditions and the divine method that was revealed for servants to follow always and forever, which is not subject to any change or alteration, no matter how time evolves or ideas advance. It is not surprising for someone like him to utter such a statement after he was able to say: "It is permissible for a servant to claim one day that he is Allah," and that prayer is waived for him. We believe that Islam is the religion of justice, and there is no justice except in Islam. It is the religion of spending and altruism.

﴿ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾

"And from what We have provided them, they spend."[Al-Baqarah: 3]

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾

"But give [them] preference over themselves, even though they are in privation." [Al-Hashr: 9].

Islam never forbids individual ownership; rather, it respects it and directs it in a good manner. It requires owners to spend from their wealth on the needy, as is well known to everyone. Those who always object to the state of people, that some of them are poor and some of them are rich, of different classes, are actually objecting to Allah's actions. When Allah chose His Prophet Muhammad for the final message, the infidels of Quraysh objected to this choice, so Allah responded to them with a response that silenced them and those who came after them from everyone who objected to Allah's rulings and actions. Allah recounts this in Surah Az-Zukhruf verse 31:

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَاذَا الْقُرْآنُ عَلَىٰ رَجُلِ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾

"And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?""

Then He said in the rest of the verse:

"Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate."

Which means, so that some of them may make use of others and use one another. Regardless of their class differences, the system of life is based on this.

People are for people, from nomads to urbanites...

Some are servants to others, even if they don't realize it.

The rich use the poor, and they are their servants. The poor use the rich, and they are always in need of the poor to manage, protect, and grow their wealth. They cannot do without them. This is Allah's law with His creation:

"But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration." [Fatir: 43]

Our perplexed friend mentioned several suspicions that, in his view, nullify zakat:

First suspicion: The statement that zakat is obligatory justifies individual ownership.

The response to this argument is that individual ownership is a natural and inevitable necessity.

To clarify the issue: Allah has made the wealth of some of us unlawful for others except with their consent and good will: "The wealth of a Muslim is not lawful except with his good will." "Indeed, your blood, your wealth, and your honor are sacred to one another, as sacred as this

<sup>&</sup>lt;sup>10</sup> A true hadith authenticated by Al-Albani in Irwa' Al-Ghaleel No. 1459, narrated by Abu Hurairah Al-Raqashi's uncle, Abu Hamid Al-Sa'idi, Amr bin Yathribi, and Abdullah bin Abbas.

day of yours, in this city of yours, in this month of yours."<sup>11</sup> Similarly, the Infallible One, peace and blessings be upon him, said during the Farewell Pilgrimage on the Day of Sacrifice, prohibiting wealth after attributing it to its owners. This is only because they owned it in a valid manner. On the other hand, Allah has prescribed amputation of a hand for theft. If the wealth were shared among people, the hand would not have been amputated, because there is doubt about every part of the wealth, and doubt prevents the implementation of the prescribed punishments. "Avert the prescribed punishments through doubts."<sup>12</sup>

### Second suspicion: The Messenger, peace and blessings be upon him, did not pay zakat.

This is a weak suspicion that only befits those with little knowledge. The Prophet (peace and blessings be upon him) never possessed wealth that reached the minimum threshold for zakat, and a year had passed since he had acquired it. Had he done so, he would have paid zakat. His source of livelihood, peace and blessings be upon him and his family, was spoils of war "My livelihood has been placed under the shade of my spear"<sup>13</sup>. He would take his share of the spoils and spend them on his homes and on paying off his debts. His entire life was dedicated to conveying the message, fulfilling his trust, advising the nation, and striving in the cause of Allah. He was not occupied with accumulating wealth or building palaces.

## Third suspicion: He (peace and blessings be upon him) did not take any of it, nor did his family, because it was considered the filth of the people.

This suspicion is even weaker than the previous one. Rather, it is a statement of truth intended to be false. What connection exists between the prohibition of zakat on the Prophet (peace and blessings be upon him) and his family, because they were considered the filth of the people, and its being waived for the nation today, after Allah has made it obligatory for His servants and commanded them to do so in several places in His Book, in conjunction with prayer:

#### "And establish prayer and give zakat" [Al-Baqarah: 43].

The Messenger, may Allah bless him and grant him peace, detailed it, specifying its amounts, the funds for which it is obligatory, and its disbursements.

<sup>&</sup>lt;sup>11</sup> It was narrated by Al-Tahawi in "Sharh Mushkil Al-Athar" (6154), and the wording is his, and by Ahmad (23497), and by Al-Nasa'i in "Al-Sunan Al-Kubra" (4084), with a slight difference.

<sup>&</sup>lt;sup>12</sup> It was narrated by Al-Tirmidhi (1424), Ibn Abi Shaybah in "Al-Musannaf" (29094), Al-Hakim (8163), and Al-Bayhaqi (17513) in a similar manner.

<sup>&</sup>lt;sup>13</sup> It was narrated by Ahmad (5114) in full, and the wording is his. It was narrated by Al-Bukhari in a suspended chain of transmission with the wording of "Tirmidhi" before Hadith (2914) in full, with a slight difference.

As for the Messenger, may Allah bless him and grant him peace, Allah singled him out with certain rulings, including permissibility and prohibition, for a reason. Among these rulings is the prohibition of zakat on him.

#### The following may be said about the prohibition on zakat on him:

**First:** Wisdom dictates that he and his family not take from it, as had they taken from it, it might be suggested that he—i.e., the Messenger, may Allah bless him and grant him peace—only commanded them to do so for the economic benefit of himself and his family. Therefore, wisdom dictated that they not take from it, thus blocking this possibility. And Allah knows best.

**Second:** Allah has given him and his family a right to a fifth of the spoils of war instead of zakat. Thus, suspicion is dispelled and the truth is made clear, praise and thanks be to Allah.

# The texts that he cited and distorted to support his ideas and to confuse people

Let us now move on to presenting the texts he cited and distorted to support his ideas and to confuse people, showing them that he uses texts to support his opinions so that they can be popular among the naive.

#### Let's start with the verses:

The first verse: Allah Almighty says:

﴿ وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ ۗ ﴾

"And they ask you what they should spend. Say, "The excess [beyond needs]."[Al-Baqarah: 219].

The poor man claims that this verse has remained inactive and not implemented since its revelation until this century. He explains this by saying that the verse calls for socialist justice, and the environment in which it was revealed was incapable of implementing justice. Zakat was still implemented based on measured amounts. However, now that human thought has advanced with the passage of time, it must be implemented instead of measured amounts of zakat. Thus, the poor man boldly and shamelessly attacks those favored generations, to which the infallible Messenger (peace and blessings of Allah be upon him) testified that they were "the best of generations," when he said: "The best of my nation is my generation, then those who come after them, then those who come after them."

There is absolutely no good in this, given the lack of understanding of the religion and the inability to implement Islam. These predecessors, whom the aforementioned person belittles, include Abu Bakr Al-Siddiq, Omar, Othman, Ali, and Abd al-Rahman ibn Awf. They are the support of this religion, so if they are attacked and accused of deficiency, then the religion itself has been attacked. Whoever attacks this religion has no choice but to seek another religion and another faith:

"And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." [Al Imran 85].

<sup>&</sup>lt;sup>14</sup> A true hadith narrated by Al-Bukhari, Muslim and others.

The Messenger of Allah, may Allah bless him and grant him peace, said: "Whoever turns away from my Sunnah is not of me." 15

Let us put aside this confusion and understand the correct meaning of the verse, which is that if you want to spend from what is in excess of your needs, it means that you should start with yourself, then with those you support, then spend on other projects.

This is the basic principle of spending, based on the following: "The upper hand is better than the lower hand." <sup>16</sup> "And start with yourself." <sup>17</sup> "And the best charity is that which comes from surplus wealth." <sup>18</sup>

This does not prevent you from giving priority to your Muslim brother over yourself if you are able to be patient with that. It is not obligatory to give in charity everything in excess of your basic needs, as Allah describes as truly faithful those who spend some of what He has provided them:

"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly." [Al-Anfal: 2-4].

If you want to be among the believers, all you have to do is apply the qualities mentioned in these verses and others from the clear Book<sup>19</sup>.

The second verse is the Almighty's saying:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ﴾

"And those who strive for Us - We will surely guide them to Our ways." [Al-Ankabut: 69].

Mahmoud tried to use this verse as evidence for what he calls the knowledge of the truth—or the knowledge of the esoteric—claiming that through striving and obedience; a person reaches a stage that qualifies him to learn from Allah without an intermediary. This is one of the old Sufi excesses and is not something new brought by Mahmoud. No one would make this claim except a heretic who attempts to deviate from the message of the Chosen One. If that were

chapter on zakat (94), (95), (96), (97), (106), and Imam Ahmad in his Musnad, p. 4, hadith 2, and this is from the hadith of Ibn Amr, may Allah Almighty be pleased with them both.

<sup>&</sup>lt;sup>15</sup> This is part of the hadith narrated by Al-Bukhari in Marriage (1), Muslim in Marriage (5), and Imam Ahmad in his Musnad 138/2, based on the hadith of Amr ibn Al-Aas, may Allah Almighty be pleased with him, and other companions, may Allah Almighty be pleased with them.

<sup>16</sup> A hadith narrated by Al-Bukhari in the chapter on wills (9), the chapter on asceticism (11), (50), and expenditures (2), Muslim in the

<sup>&</sup>lt;sup>17</sup> It was narrated by Al-Darimi in Zakat (41) and Al-Nasa'i in Zakat (60).

<sup>&</sup>lt;sup>18</sup> It was narrated by Al-Bukhari in Zakat (18) and Expenses (2), Muslim in Zakat (95) and Zakat (29), Al-Nasa'i in Zakat (53) (60), and Ahmad in Al-Musnad 2/245, based on the hadith of Abu Hurayrah, may Allah Almighty be pleased with him.

<sup>19</sup> Quran

permissible, Abu Bakr (may Allah be pleased with him) would have been more deserving of it, as he is the best of this nation after its Prophet.

On this occasion, we would like to inform you that these deviant views advocated by this poor, confused man are not the product of his own ideas—as some people think—but rather outdated opinions taken from the books of atheists. However, he sometimes embellishes and colors them to make people think they are the product of his own ideas.

Now let us understand the correct meaning of the verse, which is that if the servant adheres to fearing Allah the Almighty, does his best in obeying Him, and tries to understand His Shari'ah correctly, Allah will guide him to the straight path, make easy for him the means to acquire knowledge, and make righteous deeds easy for him. This is the meaning of His Almighty saying:

"And whoever fears Allah - He will make for him of his matter ease." [At-Talaq: 4].

This is also the meaning of the citation that Mahmoud always repeats, thinking that it is a hadith: "Whoever acts upon what he knows, Allah will give him knowledge of what he does not know."<sup>20</sup> This citation, despite its authenticity, does not indicate more than what was mentioned in the previous verse.

#### The third verse is the Almighty's saying:

"And you threw not, [O Muhammad], when you threw, but it was Allah who threw" [Al-Anfal: 17].

Our friend, as is his custom, attempted to burden the verse with meanings it cannot bear, as he intended to use it as evidence for the many titles that are constantly repeated by the apparent and the hidden, the Shari'ah, and the truth.

The meaning of the verse is very clear, and its explanation is as follows: The verse negates one type of throwing from the Messenger, may Allah bless him and his family and grant them peace, and affirms another type for him.

The throwing denied from him, may Allah bless him and his family, is the throwing that is accompanied by hitting, because Allah Almighty is the only one capable of delivering the dust thrown by the Messenger, may Allah bless him and grant him peace, and its ability to reach the

<sup>&</sup>lt;sup>20</sup> Al-Ajluni mentioned it in Al-Kashf 365/2 and said: Abu Naim narrated it on the authority of Anas, then he stopped. Al-Shawkani said in Al-Fawa'id p. 286: Abu Naim narrated it, and it is weak.

eyes of the disbelievers and hit their eyes, all with that small amount of dust. The established throwing is that which means aiming and tossing and the meaning of the verse is: You were not the one who brought the dust to their eyes and struck them with it, rather your job was to aim and throw, so Allah is the one who brought the dust and struck their eyes with it. This is the meaning of the verse, no ambiguity or confusion, and praise and thanks be to Allah.

The forth verse is the Almighty's saying:

﴿قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ ﴾

"Fight those adjacent to you of the disbelievers" [At-Tawbah: 123]

In our friend's view, this verse is one of his clearest proofs of what he and his atheist predecessors—such as Ibn Arabi and Ibn Al-Farid—claim, namely, that the Qur'an has an outward and an inward meaning. The outward meaning is what Muslims, both ancient and modern, understood, and is the outward meaning, as indicated by the wording and meaning.

The inward meaning is what those who call themselves Gnostics claim to know by inspiration.

That the meaning is disbelievers are the limbs, such as the eyes, ears, and other things.

This ridiculous Sufi statement is not worth dwelling on for too long, given its obvious falsehood. Rather, we praise Allah, who has spared us from what He has afflicted many of His servants with.

The fifth verse is the Almighty's saying:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي ﴾

"This day I have perfected for you your religion and completed My favor upon you:[Al-Maidah: 3].

Our friend—may Allah guide him—claims that this verse informs us that what has been completed and perfected is only the revelation of the Qur'an to earth, while legislation and clarification have not yet been completed. This is a rare act of boldness from (Mahmoud), as is his custom. However, it is a reckless and shameless boldness, and Allah sent His Messenger, may Allah bless him and his family and grant them peace, to convey and clarify the message:

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message." [Al-Maidah: 67].

He also said:

#### ﴿ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

"And We revealed to you the message that you may make clear to the people what was sent down to them" [An-Nahl: 44].

The Messenger, may Allah bless him and his family and grant them peace, conveyed the message of his Lord, advised his nation, and made clear to them the conclusive statement may my father and mother be sacrificed for him—may Allah bless him and his family and grant them peace. He did not leave anything that brings us closer to Allah without explaining it to us and guiding us to it, just as he did not leave anything that distances us from Allah and from the abode of His honor and brings us closer to the Fire without explaining it to us and warning us against it. Abu Dharr, may Allah be pleased with him, said, "The Messenger of Allah, may Allah bless him and his family and grant them peace, passed away and there was not a bird that flapped its wings in the sky without him mentioning to us some knowledge of it."<sup>21</sup> Because he, may Allah bless him and his family and grant them peace, forbade every bird with talons<sup>22</sup> and every beast with fangs. He was given comprehensive words<sup>23</sup>, and he made some of the most beautiful statements and generalities under which many details fall. Whenever a question or issues arise, a general rule must be found under which that question or issues fall, after investigation and careful consideration. This is what jurists call "the generality of the Shari'ah" or "the generality of the texts." People are of course of varying degrees in finding an approach to new details within the generality of the texts. It would be fair if a scholar were unable to comprehend the newly emerging issues and what would emerge under these generalities, it would be fair to ask someone more knowledgeable than him, if one exists. Otherwise, he would entrust knowledge to his scholar before accusing the Shari'ah of incompleteness and before claiming that the explanation has not yet been completed.

This concludes the exposition of the suspicions surrounding the verses that Mahmoud confused in some of his lectures. I hope that the confusion has been resolved and the truth has become clear.

<sup>&</sup>lt;sup>21</sup> It was narrated by Ahmad in his Musnad 153/3 162/5 with his chain of transmission on the authority of Abu Dharr, may Allah Almighty be pleased with him, on the authority of Al-Mundhir Al-Thawri, on the authority of Ash-Shaykh, on the authority of Abu Dharr, may Allah Almighty be pleased with him.

<sup>&</sup>lt;sup>22</sup> It was narrated by Muslim in "Sayd" 15, (16), Al-Darimi in "At-Tama'a" (23), Al-Tirmidhi in "Sayd" (9) (11), Al-Nasa'i in "Sayd" (86), and Ahmad in his Musnad 147/1, and that is from the hadith of Ali, may Allah Almighty be pleased with him.

<sup>&</sup>lt;sup>23</sup> It was narrated by Muslim in Al-Masajid 5-8, Al-Ashribah 72, Al-Bukhari in Al-Ta'beer (11), Al-Tirmidhi in Al-Sirah, and Ahmad in his Musnad 173/2, with a similar meaning, from the hadith of Abdullah bin Amr bin Al-Aas, may Allah Almighty be pleased with them both.

#### Let us move on to the hadiths:

#### The first hadith:

"We have returned from the lesser jihad to the greater jihad." 24

Some of them claim that the Messenger of Allah (peace and blessings of Allah be upon him) said these words upon his return from one of his battles. This hadith has been weakened by more than one scholar in terms of its chain of transmission, and it is also incorrect in terms of its meaning. Everyone who knows the status of jihad in the way of Allah and the reward of those who were martyred in the way of raising the word of Allah, who are "

Rather, they are alive with their Lord, receiving provision<sup>25</sup>", will fully realize that there is a huge difference between this jihad, which has this status, and the second jihad, which is opposing one's desires and forcing oneself to obey Allah. It should be noted that whoever undertakes jihad against the disbelievers and enters the battle to raise the word of Allah has combined both jihads, and the matter is clear and there is no need to elaborate.

#### The second hadith:

"The good deeds of the righteous are the bad deeds of the close ones"26

I have mentioned in some of my conversations with our friend that this statement is not the words of the Messenger (peace and blessings be upon him), nor of a Companion or a Follower. Rather, it is the words of Abu Saeed Al-Kharraz, one of the Sufis, may Allah protect Muslims from their evil.

I also mentioned that it is incorrect in meaning, as it is absolutely inconceivable that a good deed, for which Zayd is rewarded among the people, even though he is among the righteous, could turn into a bad deed for Amr, who is among those close ones. Our friend tried to find an example of this Kharrazian principle in Islamic law, but how could he do that?

After much thought, but unsuccessfully, he said, "If a person gives charity in secret, without anyone knowing about it, and then his mind wanders and he becomes self-admiring, this act is considered a good deed for that person, but it is considered a bad deed if he rises to the level of those close ones, due to the self-admiration that has entered into it."

<sup>&</sup>lt;sup>24</sup> Al-Ajluni mentioned it in Al-Kashf 434/1 and said: Al-Hafiz Hajar said that it is well-known on people's tongues that it is from the words of Ibrahim bin Aylah.

<sup>&</sup>lt;sup>25</sup> [Al-Imran: 169]

<sup>&</sup>lt;sup>26</sup> Al-Ajluni mentioned it in Al-Kashf 357/1 and said that it is from the words of Abu Saeed Al-Kharraz as narrated by Ibn Asakir in his biography. He is one of the great Sufis and died in the year 280 AH.

This is a summary of his statement in his attempt, which, as you can see, is a failed attempt. The answer to it is: If an answer is necessary, it should be said that charity is a good deed for each of the righteous and those close ones, and self-admiration is a bad deed for each of them. There is no problem with the matter, and success is from Allah.

#### The third hadith:

"What I fear most for you is hidden polytheism." He was asked about it and he said, "It is Al-Riyaa<sup>27</sup>."<sup>28</sup>

Our friend mentioned the beginning of this hadith and remained silent about the end because it did not align with his intent. This is what every ill-intentioned and biased person does with texts. He then proceeded to interpret it to suit his whims, saying, "What is meant by hidden polytheism is that a person sees himself." We have learned the correct meaning of hidden polytheism from the hadith itself, even though the wording of the hadith is "minor polytheism," not "hidden polytheism." Praise and thanks be to Allah.

#### The forth hadith:

#### "The apparent and the hidden"

These two great names are mentioned in the Noble Quran, as they are mentioned in the authentic Sunnah of the Messenger of Allah, may Allah bless him and grant him peace. Our friend often repeats these two names, thinking that they indicate that the Shari'ah has an outward and an inward aspect, imitating some Sufis who cite the entire hadith, including the Prophet's, may Allah bless him and grant him peace, interpretation of the two noble names and other names mentioned in the hadith. The text of the hadith is as follows: "The Messenger of Allah, may Allah bless him and grant him peace, would say when he went to bed: 'O Allah, Lord of the seven heavens and Lord of the earth, the Great Creator of all things, Cleaver of the seed and the date seed, Revealer of the Torah, the Gospel, and the Qur'an, You are the First, and there is nothing before You, and You are the Last, and there is nothing after You. Pay off my debt and enrich me from poverty.'" <sup>29</sup> Is there any explanation after this explanation? What is there after the truth except misguidance?

Mahmoud was ignorant of this prophetic interpretation, or he intentionally ignored it, and he said without deliberation, "Everything has an outward and an inward aspect. Allah has an outward and an inward aspect. The Shari'ah has an outward and an inward aspect, and man has an outward and an inward aspect." Our friend has mumbled about... This issue has been

<sup>&</sup>lt;sup>27</sup> Al-Riyaa is when one does an act of worship in order to be seen and admired by people.

<sup>&</sup>lt;sup>28</sup> It was narrated by Ahmad in his Musnad 30/3 from the hadith of Abu Saeed Al-Khudri, may Allah Almighty be pleased with him, and likewise from this source by Ibn Majah in Al-Sunan Al-Zuhd (21) with a chain of transmission that is acceptable.

<sup>&</sup>lt;sup>29</sup> Narrated by Muslim in Al-Dhikr (61), Al-Darimi in Al-Adab 98, Al-Tirmidhi in Al-Du'a' (19) (67) and Imam Ahmad in his Musnad 381/22 from the hadith of Abu Hurairah, may Allah Almighty be pleased with him.

discussed and debated extensively, and we have criticized the examples he provided. However, he is adept at evading and dodging, so he did not benefit from the discussion, criticism, and responses. We ask Allah to guide us and him.

#### The fifth hadith:

#### "Behave with the morals of Allah"

I previously mentioned in my discussions with the aforementioned person that this hadith has no basis in any of the books of Sunnah, and its chain of transmission is unknown.

Its meaning is incorrect. The explanation for this is: What is meant by "morals" are attributes?

Absolutely not. Allah is described with majesty and pride, and He gives life and causes death... Is it permissible for a servant to possess these attributes?

The correct answer is "No" in bold.

One might say here: Isn't a servant described with knowledge, power, life, and existence, and are these attributes of Allah Almighty?

The answer is to say: The knowledge of the Creator, Most High, is different from the knowledge of the created, and so are His power, life, and existence.

The explanation for this with regard to the attribute of knowledge, for example, is that the knowledge of a creature is the knowledge of a creature like itself, befitting its condition, for it was preceded by ignorance and is susceptible to forgetfulness. How often do we know something and then forget it? It is incomplete and does not encompass everything.

As for the Lord, glory be to Him, His knowledge is as ancient as His essence - never preceded by any ignorance - and He is not subject to forgetfulness or negligence - and He encompasses all information. The same is said of all His attributes that share the same wording - such as generosity, goodness, mercy, forgiveness, love, anger, and the like - and thus doubt is removed and the face of truth appears clearly - so to Allah alone be praise and thanks.

#### The sixth hadith:

#### "Allah created Adam in his image"30

This is the last of the hadiths that Mahmoud cited to confuse people. He did not mention the hadith in its entirety, but rather limited it to the portion that he thought was part of its evidence, as was his well-known habit. Therefor he missed the correct meaning of the hadith and the reference of the pronoun in his statement, "in his image." The rest of the hadith—

<sup>&</sup>lt;sup>30</sup> It was narrated by Al-Bukhari in Seeking Permission (1), Muslim in Al-Birr (115) and Al-Jannah (28), and Imam Ahmad in his Musnad 244/2, on the authority of Abu Hurairah, may Allah Almighty be pleased with him.

which mentions the reason—is as follows: "The Messenger of Allah, may Allah bless him and grant him peace, passed by a man who was slapping his son or slave in the face and saying, 'May Allah make ugly your face and the face of whoever resembles your face.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'If one of you strikes his slave, let him avoid the face, for Allah created Adam in His image." The meaning of the hadith is very clear, and the reference of the pronoun is apparent from the mention of the reason for the hadith and the clarification of the meaning as follows: The Messenger of Allah, may Allah bless him and grant him peace, is saying, educating his nation: If one of you wants to strike someone he is permitted to strike—a disciplinary strike, of course—such as a slave, a child, or a wife, let him avoid striking the face out of respect for the father of mankind, Adam, because Allah created Adam's face to resemble the face of this struck human being. This is what rhetoricians call inverted simile, if the face of the offspring (the slave) is supposed to be likened to the face of the original (Adam, peace be upon him), but he made the face of the offspring (the slave) like the original (Adam, peace be upon him) to discourage striking him. Our friend's purpose in mentioning the hadith was to using it as evidence that Adam possessed some of the attributes of Allah, thinking that the pronoun in the Prophet's (peace and blessings be upon him) saying, "in His image," refers to Allah. You have learned that this understanding is incorrect because you know the correct meaning of the hadith. Praise and thanks be to Allah.

### Concluding commentary by Sheikh Muhammad Aman al-Jami

Dear Muslim brother, do not let the deception of the deceivers, the leaders of renewal, and the disciples of atheists who follow ambiguous texts to sow discord, seek interpretation, and distort them according to their whims cause you to doubt your faith. If you are afflicted by this type of person and he wants to confuse you regarding the attributes of the Lord, the Most High, by trying to liken them to the attributes of creation, or by denying and disavowing them under the pretext of transcendence, then recall the words of Allah Almighty:

"There is nothing like unto Him, and He is the Hearing, the Seeing." [Ash-Shura: 11]

And His words:

Do you know of any similarity to Him?"[Maryam: 65]

And His words:

"Nor is there to Him any equivalent." [As-Ikhlas: 4]

And other texts similar in meaning, and direct this cannon at the hearts of those deceivers, for they will quickly be defeated or fall captive into your hands. So, treat the captives wisely and be wise with them, for Allah is the Grantor of success.

And if you are afflicted again by those poor people who exaggerate in their love for the righteous and try to make you worship them along with Allah - or without Allah - by calling upon them, seeking their aid, seeking their assistance, asking them to relieve distress, heal the sick, seeking their intercession, and seeking their intercession in an innovated, illegitimate way, and other things that some of the common people do today, then hasten to the following texts to close the door to associating partners with Allah and the door to exaggeration in the righteous, and deal with them in the best way, and try to bring them back to the truth and treat them with the treatment of a skilled doctor, explaining what is the right of Allah alone, with no one of His creation sharing it with Him, and explaining the rights of the Messenger, may Allah

bless him and grant him peace, and the rights of the righteous, may Allah Almighty have mercy on them. These are some of the texts: Allah Almighty said:

"And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone." [Al-Jinn: 18],

And His saying:

"So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." [Al-Kahf: 110]

And His saying:

"Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." [Al-Anam: 162-163].

The Messenger of Allah, may Allah bless him and grant him peace, said: "If you ask, then ask Allah, and if you seek help, then seek help from Allah." And his saying: "Whoever introduces into this matter of ours something that is not part of it, it will be rejected." And there are many clear texts that have this meaning, and Allah is the Grantor of success.

If you submit to the two monotheisms: the monotheism of worship<sup>31</sup> and the monotheism of names and attributes, then you have been saved. But do not stop there. Rather, complete your faith with righteous deeds by obeying the commands and avoiding the prohibitions. Stay away from the filthy bars that are widespread here and there. Do not pollute your heart with alcohol, lest you perish. Do not seek out anything but your legitimate home, and do not follow your desires to those filthy homes, lest you perish. The Messenger, may Allah bless him and grant him peace, denied faith to those who dare to commit the abominations of fornication, drinking alcohol, indulgences, stealing, and plundering people's wealth, as the Messenger, may Allah bless him and grant him peace, said, "The fornicator does not commit fornication while he is a believer, nor does the drinker of alcohol while he is drinking while he is a believer, nor does the thief steal while he is a believer, or as the Prophet, may Allah bless him and grant him peace, said.

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<sup>31</sup> The monotheism of divinity

My Muslim brothers, take more steps to the mosque, maintain congregational prayers, and always attend Friday prayers, and your faith will be safe. And I ask Allah, the Generous, Lord of the Mighty Throne, to make me and you among those who say, listen, and act, as I ask Allah not to make what we have said and heard an argument against us, for He is the Guardian of that and is Able to do it. And our final supplication is: Praise be to Allah, Lord of the Worlds.

Written by

**Muhammad Aman bin Ali**